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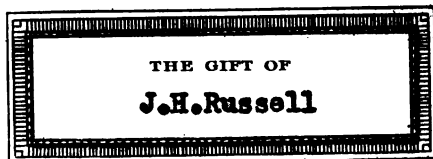
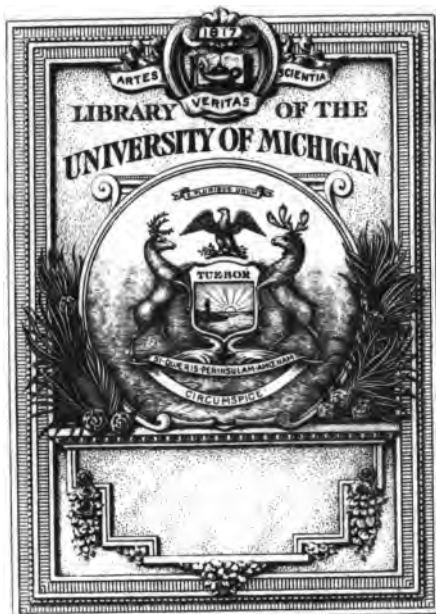
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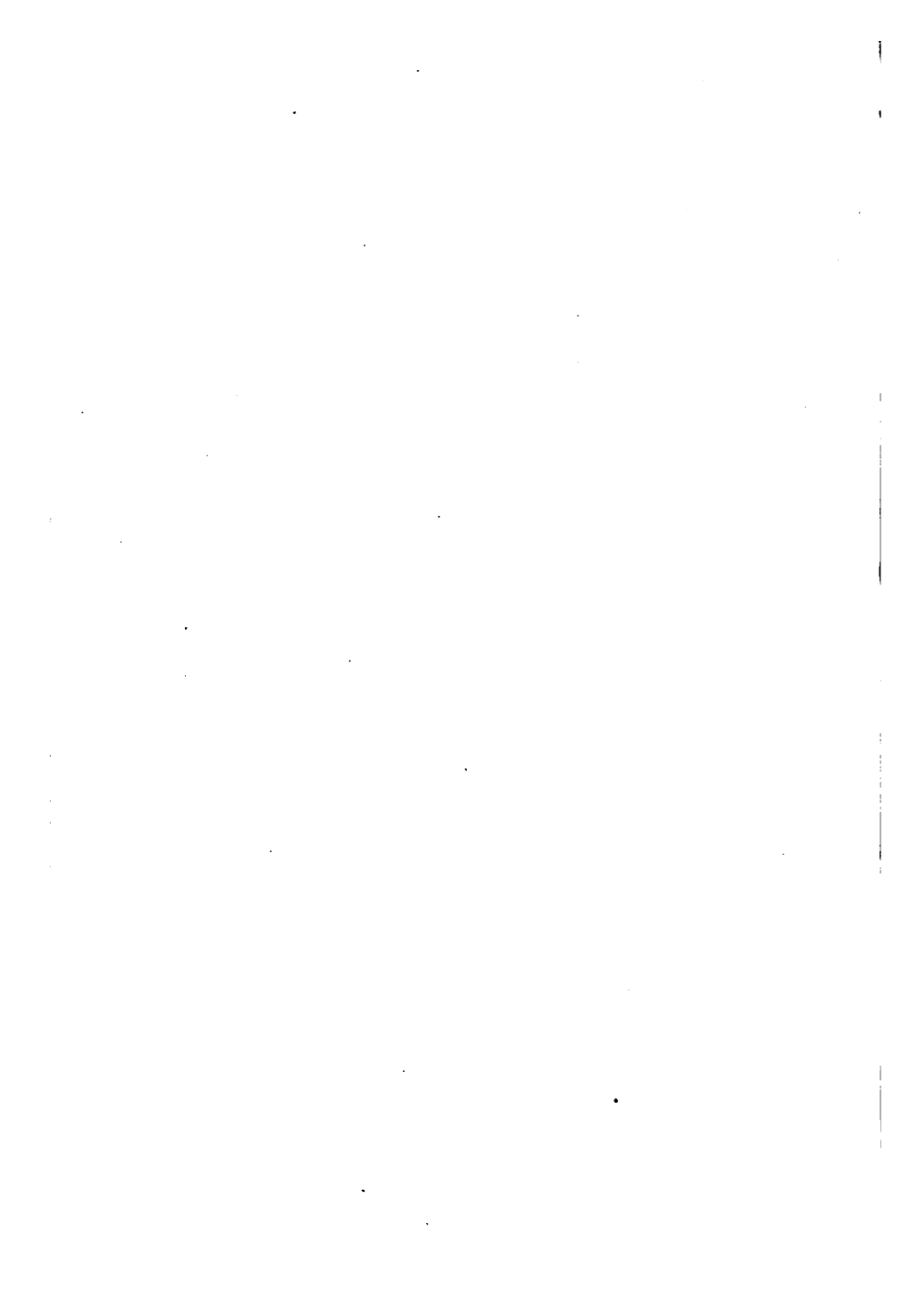
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James H. Russell**



ORGANIZATION AND METHODS  
OF  
MISSION WORK

BY  
EDWIN MUNSELL BLISS, D.D.  
EDITOR OF "THE ENCYCLOPEDIA OF MISSIONS"

BEING PART III. OF  
"A CONCISE HISTORY OF MISSIONS"



CHICAGO  
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## PREFACE

THE object of this little book is to set forth as succinctly as possible the forms of organization and the methods adopted in the prosecution of foreign missionary work. It attempts a partial answer to the constant question, What do missionaries do, and why do they do it? It makes no effort to discuss the relative merits of different forms or methods, nor does it claim to be complete in its detailed description. It is rather a sketch or bird's-eye view of the more important points or features of the work as they have developed historically, although the very condensed form has occasionally necessitated the statement of what is, rather than of the way it came to be.

It was originally intended as simply Part III. of "A Concise History of Missions," in course of preparation, but is published in this form in advance, to meet what has been represented as an immediate want in connection with the study of missions by Student Volunteer Unions, Christian Endeavor Societies, mission bands, and other similar organizations. The first section of the complete book will give a survey of the development of the missionary enterprise of the Church, while the second will take up the different fields. It is evident, therefore, that this division must to an extent presuppose certain statements in those sections, and occasional references of the kind will be found. The same fact will explain the meager account, and sometimes the entire omission, of facts which are not immediately germane to the special topic in view.

EDWIN MUNSELL BLISS.

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## I

### THE OBJECT AND MOTIVE OF MISSIONS

FOR nineteen centuries a certain number of the disciples of Christ have been engaged in a specific work called the work of missions. They have been so engaged in various capacities: as individuals, simply carrying out the impulse of their own hearts and guiding their own action, subject to no authority other than that of their own consciences, interpreting the commands of Christ and the instruction of the Holy Spirit; as members of organizations, obedient to some authority mediate between them and the Master whom all serve; as constituent members of Christian communities, combining the individual with the representative, largely independent in action as well as guided by the sense of personal duty, yet remembering that in an important sense they are doing not merely their own work, but the work of others delegated to them. They have been called missionaries, and have been recognized as holding a distinct position in the Christian Church, with a specific duty, more or less clearly defined. Sometimes this duty has called them to lands distant from their own; in that case they have been called foreign missionaries; sometimes to sections of their own land, and thus called home missionaries, city missionaries, and the like. In every case their work has been as-

sumed to be different in a greater or less degree from that of the pastor, teacher, officer, or member of the ordinary church.

**Diversity of View.**—What is it that these missionaries have sought and are seeking to do, and what is the motive that has actuated them and those who have supported and encouraged them in their work? It is a singular fact that if one were to examine the constitutions of missionary societies he would find a considerable diversity of opinion, or at least of statement, on this very point. So, too, if he looks over the history of missions, he will find that the most effective and permanent work has not been done by those who have been most explicit in their exposition of just what it was that they sought to accomplish, at least immediately. It must not, therefore, be judged that the work has been at any time vague or uncertain, as will appear from a glance over the field.

**Loyalty to Christ.**—When the disciples, after Pentecost, went forth to obey the command of Christ, their motive appears to have been chiefly one of personal loyalty to the Saviour. They were witnesses for Christ. But witnesses for what? What was the immediate object to be gained by their witnessing? The enthroning of Christ in the hearts of men as the Lord and Saviour. He had been despised and rejected, crucified with scorn and derision. They were anxious that He should be enthroned, and they went everywhere preaching the Word, the Word that was God, but God manifest in the flesh. There was also a recognition of the advantage and blessing to those who accepted Him as their personal Saviour, but at first it was the honor of that Saviour, rather than the salvation of the men, that was uppermost in their thought.

**Development of Character.**—As the work continued, however, the leaders came to realize more keenly that the honor of Christ was involved to a very great degree in the character of the men who professed His name. They were to be "epistles known and read of all men," and it was inevitable that the Saviour would be judged in the various communities, Jewish or pagan, by the standard set by the Christians themselves. Thus it became essential that there should be some instruction, and on occasion warning and even discipline. It was no honor to the Master to have His name borne by communities that practised some of the worst vices of heathenism. To this was added an increasing sense of the object of Christ's mission to earth in regard to the development of the individual soul. The possibilities of individual growth into likeness to Christ came to hold a larger place in the thought. There resulted thus, in a degree, a diminution in or, perhaps better, a blurring of the intensity of the desire for the glory of Christ, and an increase of the interest in man. This became more evident as the circle of those who knew the Saviour in the flesh diminished in numbers. The risen Saviour, out of sight, was to a degree replaced by the needy ones in sight. With the extension of missionary labor over the Roman empire there came also an increasing realization of the multitudes who were without God and without hope. The element of human sympathy, purified and ennobled by the sympathy of Christ, became more and more powerful, and the salvation of men assumed a foremost place in the motive and object of missionary labor.

**Ambition for the Church.**—With the development of the organized Christian Church, the offi-

cial declaration of Christianity as the religion of the Roman empire and of the world, and the centralization of power in church leaders, the pope at Rome, the patriarchs of the East, there became evident still another element in missionary work. As the honor of Christ had been recognized by the earlier disciples to be involved in the personal character of those who confessed Him, so to the later fathers and the medieval ecclesiastics it carried with it the enlargement of the Church and the defeat of all opposition. The watchword was "the Church," and while individual conversion was sought as before, and baptisms were still in the name of Christ, the dominant idea came to be the enlargement, solidification, and glorification of the "body of Christ," the Church. With this developed, also, the desire for overcoming the great systems of heathenism as systems. Thus there was a distinct missionary element in the crusades. Islam was to yield to Christianity. Individual Moslems were lost sight of in the effort to overthrow the system.

**Conquering Christianity.**—This idea, however, probably filled the thought of the Church at home rather than the individual workers; and yet when Raymond Lull made his repeated attempts to enter North Africa, the constant thought of his argument with the Moslem priests was, Islam is false and must die. His devotion, pure character, and earnestness won some converts, but the great central purpose was the overthrow of the false faith and the establishment of Christianity as the conquering religion of the world. So also Francis of Assisi, Bernard of Clairvaux, and other founders of monastic orders emphasized in the constitution of those orders the duty of missions, but in practice the

Franciscans, Cistercians, and Knights Templars were decidedly militant missionaries. Filled originally with the thought of "the world for Christ," they came to interpret it "the world for the Church." Perhaps the most significant illustrations, however, were Loyola and Xavier. There is something superhuman in the energy and devotion of those men and the followers who caught their enthusiasm. The crowds who in India looked upon Xavier almost as Christ Himself were in turn looked upon rather as witnesses to the power of the Church than as individuals to be saved.

The early Protestant missions were largely in response to a sense of duty to those in degradation and sin. Frederick IV. of Denmark was impressed with the need of the Danish West Indies. Count Zinzendorf and the Moravians were influenced by the sufferings of the negroes of St. Thomas. The Huguenots who went to Brazil (1555) had for their primary object a refuge similar to that the Pilgrims sought in New England, but were glad to preach to the natives the same faith that filled their hearts. With Carey the greater object came to the front. Like Xavier, he was filled with an enthusiasm for the conversion of the world. His thought, however, seems to have been directed primarily to the duty of the Church to obey the divine command, and he went forth with no very clear conception as to just what it was that he was to accomplish. The same was true of most, if not all, the pioneers of modern missions. There were the "marching orders" of the Church. They had not been obeyed. They must be obeyed. As to what was involved in them they knew little, but this troubled them not at all. They were to

preach the gospel, disciple the nations. That was enough. The same thought filled those who, unable to go themselves, volunteered to stand by those who did, and see that they had the means necessary to enable them to preach and to disciple.

With the actual commencement of this work, however, and still more with its development, the missionaries came to realize that the general command involved many particulars, and these particulars, in varying degree, according to time and place, assumed the character of definite objects to be attained. To set these forth in regular order is impossible, and yet there is a certain development very manifest.

**The Saving of Men.**—Unquestionably the first is the conversion of individual souls. No one who has never seen it can fully appreciate the impression made by the sight of a vast multitude of human beings ignorant of the way of life. There is something oppressive in the sight of a great crowd, and when to that is added the realization of their ignorance of life and their thralldom under sin, the oppression becomes almost unendurable. The "passion for souls" begotten by this impression is one of the most marked features of missionary life. The one supreme object comes to be the saving of men. It crowds out even the command. Then comes another stage. The man once brought to the light reveals the possibilities of his nature, and the desire to save him from spiritual death is supplemented by the desire to develop in him the full spiritual life. The missionary realizes what that man may be in his own character, and is filled with a longing that, not only for the good of the man himself, but for the glory of the Creator Christ, he may in truth attain to the

stature of the perfect man in Christ Jesus. Education becomes necessary to complete the work of conversion.

**Education of a Native Ministry.**—This same education assumes added importance from other facts. One of the first results of the realization by the missionary of the need of the heathen world is apt to be a sense of his utter weakness and insufficiency. There are so many to be reached, and at the best the missionaries are so few and in some respects so incompetent. Then comes the recognition of the necessity of a native ministry (including in the term not merely ordained men, but helpers, teachers, any and all who can assist in the carrying on of the work). While not neglecting the work of conversion, this work of training those who may assist and perhaps lead in the work of conversion becomes an object in itself, scarcely, if at all, inferior to the other.

With the development of Christian communities come other objects. Believers need to be—must be—associated in some form of church life. With Protestant emphasis on individual Christianity, in marked contrast to the Roman Catholic idea of corporate Christianity, the earlier missionaries paid little attention to church organization until it was forced upon them by the necessities of the situation. They gathered the believers together for the ordinances of the Church, but the Church itself, as an immediate thing to be planned for and developed, was with most a somewhat later conception.

**Formation of a Native Church.**—It was not long, however, before it came to assume a great importance in the minds of some, not so much in its ecclesiastical character as because it furnished to the surrounding communities an object-lesson

charges were made by those unfriendly to missions that they were accomplishing very little and that heathenism was really growing faster than Christianity. The growth of organization in missionary societies seemed to some to make too much of a business of converting the world, and the organization of the work on the field seemed to others far removed from the simplicity of what they conceived to be the true methods, involving greater dependence upon God for support and less use of special efforts for securing donations. The development of the doctrine of the premillennial coming of Christ, as it came to assume more prominence, carried with it the claim that there must first be a heralding of the gospel over the whole earth, and then He would come. With some this seemed to be carried almost to the extreme of caring comparatively little for conversion of souls, still less for the upbuilding of the Church. Every effort was to be directed to the proclamation of the Word, so that all, of whatever race or land, might have the opportunity given them of accepting the gospel. More than that was not to be expected.

**Simple Evangelization.**—Under these various influences there grew up a few large societies—the China Inland Mission, the International Missionary Alliance, the East London Institute, being the most important—and a great number of individual enterprises. These are described elsewhere. It is sufficient here to state that all emphasize generally the work of evangelization, and especially the preaching of the gospel. They also make financial support, whether of missionaries or helpers, a secondary matter, guaranteeing no regular salary, simply agreeing to send whatever funds come in, to be divided on some equitable



basis. The great point with all, however, is to press forward the work of preaching the gospel, so that the whole world may hear as speedily as possible. Largely under this influence there has arisen a wide-spread feeling that the work of missions will be hastened if a specified time is set in which the heralding is to be accomplished. The present century, the present generation, are set forth as fit limits, and considerable emphasis has been laid in late years upon the sending out of an immense corps of laborers in order to accomplish this end. Where, however, as in the case of the Student Volunteers, the phrase "the evangelization of the world in the present generation" is used, it should be understood as a watch-cry rather than as a prophecy, the idea being to furnish an incentive, not to suggest a limitation.

**Prominent Factors.**—This is not the place for a consideration of the relative merits of these different aims or objects, but simply to set them forth. It should be said, also, that each one is held prominently by workers in every part of the field, and all have their influence upon the great work. Personal love for Christ, carrying with it the necessity of obeying His last command; a passion for souls in their lost and needy condition; a realization of what it means for any soul to be born into the kingdom of God and have the life of Christ developed within him; a sense of the truth and power of the gospel of Christ and the falsity and worthlessness of all non-Christian systems of religion; a belief in the Church as God's instrument for the establishment of His kingdom on earth; through all a realization of the presence of the Master, now unseen, but at some time—it may be, not long hence—to be seen; and of the Holy Spirit strengthening, helping, guiding those who are

doing His work upon the earth—all these, in varying degree according to individual character, are prominent as the motive and object of missionary work, whether on the foreign field or at home, and no one can understand the power of that work who does not take them all into account.

## II

### ORGANIZATION OF MISSION WORK

THERE was little or no organization in the early work of missions. Individuals went where they pleased, worked as they pleased, and were supported in different ways—some by the labor of their own hands, some by the gifts of the people to whom they went, some by the churches or communities that sent them. It does not follow that the work was haphazard; it was not, but was characterized by careful consideration on the part of those competent to judge. It was, however, to a very great degree a free work. The world was wide; the laborers were few; there was great opportunity, and little chance for friction. Missionaries, too, being workers among a people of much the same manner of life, the distinctions inevitable to-day were absolutely unknown then.

As the Church became better organized itself, it followed naturally that it should take up its aggressive work in a somewhat more systematic way. From the centers of Christian life the bishops and popes looked out over the world, saw the need of communities or openings for work, and there followed the selection and commission of workers. Still there was little that could be called organized work. Enthusiastic

preachers went forth from the missionary schools of the earlier centuries and from the monasteries of the middle ages, but their efforts were, after all, chiefly individual, a sort of proselytizing crusade rather than regularly planned work. As the monastic orders grew in strength they systematized their foreign labors more and more, and the founders of the Roman Catholic Church on this continent, as well as the great missionary Francis Xavier, went out under definite instructions and with regular plans.

**First Protestant Societies.**—The early Protestant endeavors were of much the same nature, owing their origin to the personal activity of Gustavus Vasa (1559), Frederick IV. of Denmark (1705), Count Zinzendorf (1732). The first regular missionary organization, as we now use the term, was the New England Company, established by special act of Parliament (1649) for the purpose of propagating the gospel in New England. The immediate business of the company was to collect funds, send out missionaries, purchase for their use such goods as might be necessary, and hold any property that might be acquired. This was followed by the Society for the Promotion of Christian Knowledge (1698) and the Society for the Propagation of the Gospel (1701). Then came the effort of Frederick IV. of Denmark to start missions in the East Indies by sending Ziegenbalg to Tranquebar (1705), and the starting of Dober and Nitschmann for St. Thomas under the auspices of Count Zinzendorf and the Moravians (1731). These were, however, scarcely organizations for missionary work in the same sense as are the boards and societies of the present day. The New England Company and the Societies for Pro-

moting Christian Knowledge and for the Propagation of the Gospel were designed even more for the betterment of the conditions in the English colonies than for the conversion of the heathen as such. They were formed in response to a sense of the need of communities rather than the need of souls. It was a similar thought that guided the Danish king. Count Zinzendorf and the Moravians were evangelists with no thought of political advancement, and yet it was a specific need that roused their action—action, too, which was of very different character from that of the men who stood behind Carey and those who followed him, for there was really no more than permission and encouragement given to the new missionaries. The total amount given them in cash was two and a half dollars apiece, and there seems to have been no assurance of continued support.

The modern conception of a missionary society—an association of persons, voluntary or representing an ecclesiastical body, for the purpose of general missionary enterprise—appears to have originated with the company of Baptist ministers who, in 1792, pledged themselves to the support of Carey as he started out on his work. Their organization was very simple and was primarily for the purpose of collecting the funds necessary to defray the cost of traveling and of living on the field. The resolutions adopted expressed the general purpose of the society to be the "propagation of the gospel among the heathen," and the immediate purpose the collection of subscriptions to meet the expense. The membership of the society included persons contributing £10 (\$50) at one time or 10s. 6d. (\$2.62) annually. The thirteen ministers

present subscribed £13 2s. 6d. (\$65.62), a secretary was chosen, and the organization completed.

### **Characteristics of Protestant Societies.**

—The Baptist Missionary Society was followed in rapid succession by the London Missionary Society, the Scotch societies, the Church Missionary Society, and the Dutch, Scandinavian, and German societies. The Society for the Propagation of the Gospel caught the idea and changed its character, becoming far more than before a distinctly missionary society. The chief characteristic of the new organizations was at the beginning, and has been ever since, an effort to enlist the sympathies of the entire Church and so thoroughly to systematize the work of these organizations as to secure the greatest efficiency with the least amount of expenditure of time, strength, and money. The missionary enterprises of the middle ages and of the immediately post-Reformation period had been the creations of impulse chiefly. There was an overwhelming sense of the need, and missionaries were launched forth into the great mass of heathenism without much plan. The great work of the Roman Catholic Church was systematized, but it was the system of an autocracy. It was bold, took no account of danger or privation, advanced heedless of obstacles; but it was the advance of an army under definite orders from a special head. The Church at large knew practically nothing of it and had no share in it. So, also, with regard to the cost of the work. Xavier, De Nobili, the pioneers in the New World, were prodigal in many ways. The Roman Catholic Church has never published accounts very fully, and has had no need to under its organization

and centralized authority. Under the new system the subscribers, having given of their money, felt a direct interest in its expenditure. They were by no means disposed to carp or criticize. They simply exerted a pressure, and a very wholesome one, upon those who had gone to represent them on the field. The missionaries realized that they were in a sense acting for those at home, and had a responsibility to those who furnished the means for their support and the furtherance of the work. ]

**Scope of the Societies.**—With the increasing interest in missions and the extension of their work it became necessary to enlarge the labors of the society at home. Volunteers for missionary service presented themselves. It was neither possible nor advisable to send all who offered. There must be some selection. Such selection involved accurate knowledge of the work to be done and an adaptation of the material offered to the differing needs of the fields. There were also questions in regard to the extension of work, the places to be chosen from among the number presenting themselves. With further development came the necessity of arranging some lines of missionary policy. After making all due allowance for difference of circumstances, it was evident that there must be a general uniformity of method. While there was every disposition to allow sufficient scope for individual enterprise, and no desire to lay down unbending rules of action, it was clear that individual missionaries could not be allowed unlimited license in carrying out any new ideas that might occur to them as advantageous. There was also a great desire to know what methods had received the indorsement of success. Could the missionary in India

learn anything from the success or failure of his brother in China? There must be some means found for taking into careful consideration the various experiences and suggestions, and deducing from them some principles that should be of value to all in every field. Among the topics which thus came up were the formation of native churches; the education of a native ministry; the employment of paid teachers and helpers; the extent to which native prejudice and superstition should be regarded; the location of missionaries; salaries; furloughs; the proportion of time to be given to secular education; and so on through a long list of questions which come up in every mission enterprise.

On the home side the demands grew at an almost equal rate. As the number of missions and missionaries increased a proportionate increase in the funds for their support became necessary. This involved systematic application to the contributing churches. Those who gave wanted to know what was done with their money, and those who had friends on the mission field were anxious to hear of their welfare. All looked to the missionary society. Without going more into detail, it is evident that the present organizations, with their apparently large force of secretaries, clerks, members of committees, etc., did not spring into being at once, but were the natural result of the effort to meet the demands made upon those who at home must both provide for and in a degree direct the great work of the Church in foreign lands.

**Form of Organization.**—The needs being in general the same, it was to be expected that the form of organization of the different societies would be similar, and such is the fact. In almost



( every case the actual work is done by a board consisting of gentlemen who give their services free of charge and meet at regular intervals for the transaction of the affairs of the society, and by executive officers, including secretaries and treasurers, who receive salaries and give their whole time to the detail work. There are a few societies, employing a comparatively small number of missionaries, whose executive officers receive no pay, carrying on the work in connection with other duties. There are also two of considerable prominence in which these expenditures are reduced to a minimum, the China Inland Mission and the International Missionary Alliance. In the case of both, however, the duties of the home representatives are greatly simplified by the method of conducting the work on the field. There is very little attention paid to education, literature, or to the development of Christian communities as such. They are almost entirely evangelistic in their character, and the actual conduct of the work on the field is practically in the hands of the missionaries themselves. In the case of the China Inland Mission a certain authority is vested in the senior missionaries, and practically the general superintendent, the Rev. J. Hudson Taylor, is autocrat. In the case of the International Missionary Alliance the work of the missions is under the direction of persons connected with another distinct though cognate enterprise from which they derive their support. In each case the society depends very much upon the personality of the man to whom it owes its organization. Whether there is force enough in the fundamental idea to continue the present system should these men be removed, or whether they would gradually develop the same general

features as the other societies, is a question that future history alone can determine.

Into the detailed description of the workings of the societies it is not necessary to enter here. Scarcely any two arrange those details in the same way, each being guided by the distinctive circumstances of its size, its relation to the churches that support it, etc. As has already been intimated, their duties are twofold, referring to the work at home and on the field. At home they select and commission missionaries, raise funds, report to the churches, conduct any business with the government that may be entailed by the foreign residence of the missionaries. For the field they direct the policy of the missions, in no autocratic way, however, guide in general the movements and occupations of the missionaries, and, what is perhaps the most important and most difficult duty of all, apportion among the different missions and stations the funds furnished by the churches at home. The fact that these funds frequently amount to hundreds of thousands of dollars, and are to be distributed among scores of mission stations in all parts of the world, to be applied to an almost innumerable variety of objects, gives an impressive illustration of the development of the missionary work; and the ability and devotion of those intrusted with its conduct are made manifest on a minute examination of the results secured.

**English Societies.**—Parallel with what we may call the internal organization of the missionary societies has been their growth in connection with the churches. Previous to Carey's time there had been no missionary enterprise that appealed to the entire community for support, unless we except that of the Moravians. The

thirteen Baptist ministers who were the founders of the Baptist Missionary Society (1792) naturally turned to their own denomination, but their influence was felt by the other nonconformists as well as by some in the Church of England. The history of the formation of the societies that followed has already been detailed in the first part of this book. It is sufficient here to note very briefly the development. The London Missionary Society (1795) drew its earlier support from Presbyterians, Congregationalists, and Episcopalians chiefly. With the formation, a few years later, of the Presbyterian societies in Scotland, and (1799) of the Church Missionary Society, representing the more liberal element in the Church of England, the movement toward denominational work became manifest, not, however, so much in the way of rivalry or sectionalism as because it was felt that thus could the full strength of the Church be secured. At the present time the China Inland Mission, the North Africa Mission, and the East London Institute are the only prominent undenominational organizations in England, aside from the Bible and tract societies.

**Continental Societies.**—On the Continent the situation was quite different. The German societies were and are supported by independent communities rather than by branches of the Lutheran Church, and their organization is simply that necessitated by the exigencies of the work of directing the missions and securing funds. In Holland most of the smaller societies are offshoots from the Netherlands Society, occasioned chiefly by difference of doctrinal views. Those in Denmark and Sweden are somewhat similar to those in Germany.

The development of woman's work for woman has been one of the most remarkable factors in foreign mission work. It has already in a previous section been set forth, and it is simply necessary here to call attention to the fact that these are, without exception, so far as is apparent, absolutely independent in their form of organization, although most are connected with and in a sense subordinate to some general missionary society. In their internal organization they are very similar to those, and in some cases practically as wide in their work.

The work among young people both at home and abroad in connection with missions has had a marvelous growth. The Young Men's Christian Association, through its international committee, has reached out to the young men of India, China, Japan, and Africa, and accomplished a great deal, while its promise for the future is very bright. The Young People's Society, the Society of Christian Endeavor, Epworth League, Baptist Young People's Union, and the like, as well as innumerable mission bands connected with the individual churches, have assisted greatly in arousing interest in missions on the part of the churches, and have been important contributors to the receipts of the boards. The most distinctively missionary movement of this class is the Student Volunteer Movement, organized to enlist direct personal interest in the cause on the part of those who may be able to make missions their life-work, or who as pastors or members of churches at home may exert an influence for missions. It is strictly undenominational, or rather interdenominational, and is a valuable adjunct to the regular missionary societies.

### III

#### AGENCIES ON THE FIELD

IN no one respect, perhaps, has the development of missions been more marked than in the agencies employed on the field. The early missionaries were, for the most part, men not specially set apart for the work. There were a few such, following the example of Paul and Barnabas, but the spread of the gospel during the first two centuries was accomplished chiefly by individuals who combined preaching with their regular business. With the development of ecclesiasticism in the Church, the missionaries were all clerical and directly connected with some church or under the orders of some bishop. This rule extended throughout the middle ages and the post-Reformation Roman Catholic missions. The missionaries were among the best educated and the most earnest of the Church, and the roll, including such names as Augustine, Columban, Ulfilas, Cyril, Methodius, Ansgar, Raymond Lull, Xavier, and many of the leaders in Canada and this country, is one of which the Church may well be proud.

**Ordination of Missionaries.**—The early Protestant missions did not lay much stress upon ordination. Dober and Nitschmann, the Moravians, appear to have been laymen, and quite a

number of those first sent out by the London Missionary Society and the German societies were men not merely lacking ordination, but comparatively uneducated. The idea apparently was that the heathen world in its ignorance did not require the best of intellectual ability, if only there was a true and deep spirituality. The experience of Carey, Gützlaff, Ziegenbalg, Duff, Bridgman, Riggs, and others, showed that this was a mistake, and from that time on the rule was almost universal that men not merely of education, but of exceptional ability, were the ones to be relied upon. The fact that at that time those who combined these qualities with the requisite spiritual power were to be found almost solely in the ranks of the ministry made it an unwritten law that the regular missionaries intrusted with responsible direction should be ordained men.

**Laymen.**—Laymen, however, were early recognized as holding an important place. There was printing to be done, providing the Bible and a religious literature for the people, and S. Wells Williams in China holds a place second to none in the annals of missionary attainment not less for his subsequent high position than for his earlier contribution to the success of the cause to which he consecrated his life. The Arabic-speaking world owes a debt of gratitude to Homan Hallock, of Beirut, as well as to Eli Smith and Cornelius van Dyck, for the version which is used over all Asia and Africa. Alexander Mackay, the engineer of Uganda, ranks close beside Bishop Hannington. At present the more secular departments of the work, such as the care of funds, the erection of buildings, the introduction of industrial education, and to a considerable degree medical work and certain de-

partments of instruction in missionary colleges, are in the care of laymen, and they share equally with their ministerial associates the responsibility and direction of the general work.

**Women as Missionaries.**—It is one of the marked features of modern missions that they have recognized so fully the ministry of women. The early Church honored them in the home life and to a degree in the Church and community, but never thought of sending them as missionaries. In the middle ages the dominant ecclesiasticism made such a thing impossible, and on the first Protestant missions men went alone. With Carey and his immediate successors there came a change. The family and the home were recognized as genuine evangelizing agencies, and the story of the devoted women who accompanied Moffat, Judson, Newell, and many others is one of the most inspiring in the history of the Church. Theirs was a double duty. They exemplified the power and beauty of a Christian home in the care of husband and children, and they came close to the hearts of those who had been left in the lowest degradation as none others could. It soon became evident that the work for woman needed additional workers, and it was not many years before single women made application for appointments and were sent to do a service of the highest type. Such women as Fidelia Fiske in Persia, Eliza Agnew in Ceylon, Miss Aldersey in China, did noble service, and it was largely due to their testimony that the enthusiasm of women at home was aroused, resulting in the establishment of women's boards, already referred to. These send out women, sometimes independently, sometimes under the general control of the larger boards,

**Unmarried Missionaries.**—While the great number of men who have been in the missionary service during the past century have been married, there have always been some who have gone alone, believing that they could thus press farther in pioneering work. Of late years the number has somewhat increased, and with the development of the community idea in connection with home work there have been formed, especially in connection with the Church of England in India, communities of young men, who, living together, have sought to reach the people in their own life as families would find it difficult, if not impossible, to do. In all such cases, however, there is association. Seldom or never are single men sent forth into the field alone. Unmarried women are also, as a rule, so appointed that there shall be at least two together. There has arisen much discussion on the subject. In some countries it has been held that unmarried men gave occasion for much misapprehension, even scandal, among the people who could not understand such life. It is, however, true that there are numerous instances in which they have done a service of the highest character and with no ill results. In the Archbishop's Mission to the Assyrian Christians, the entire force is composed of unmarried men and women. The Roman Catholic missionaries, men and women, are all unmarried, and even in Africa and China, where the situation in this respect is probably most difficult, they are held in personal esteem.

**Important Aids.**—Certain facts in regard to character, equipment, and service may be noted here as the result of the experience of missionaries in their work in different lands. As to character, intellectual ability, a taste for languages, a



sense of justice and fairness, sympathy, and especially common sense, may be mentioned as important aids to a true and deep devotion. The combination of all makes an ideal missionary, but many successful workers have been deficient in one or more, except the last. Good health and ability to endure exposure, hardship, great nervous, physical, or mental strain, are invaluable, though much noble service has been in weakness and discouragement.

**Equipment of Missionaries.**—This has given rise to much discussion and has passed through many stages. Christ sent forth His disciples two and two, and instructed them to depend for their living on those they found where they went. Paul worked at his trade and would be chargeable to none. Most of those in the early Church who went everywhere preaching the Word did so at their own charges. With the development of the Church the missionaries looked to those who sent them for support, but thought of receiving no more than the bare necessities of living. Roman Catholic priests and monks had their support from the general funds of the Church. Ziegenbalg was supplied fully and comfortably by the King of Denmark. The two Moravians received from Count Zinzendorf only about two and a half dollars apiece in addition to the three dollars they already had. Carey expected on reaching India to pay his own way, but found circumstances so different from his anticipation that he gave it up. Since then the custom has been to meet all the expense requisite to secure for the missionaries a comfortable living, meaning by the term such a living as, without extravagance, will keep them in good health and in such condition that they can work

most efficiently. It is evident that the sums necessary for this must vary very greatly in different countries, and even in different parts of the same country. Cities are more expensive than villages. Personal conditions must also be taken into account to some degree. After much consideration the societies have adopted, each for itself, a system by which the amount given is graded according to the needs of each. This is ordinarily called a salary; a more appropriate term would be an allowance, as there is no element of compensation in it: it is simply a support. It should be said that a considerable number of missionaries, especially English, meet their own expenses, or are able to add to their allowance from private funds; also, many receive gifts from friends. If examined carefully, it will be found that the reports of missionary extravagance may almost invariably be traced to such instances, to the belief, long since discarded by the most experienced, that missionaries should live like the poorest people among whom they labor, or to ignorance and misstatement of fact.

In this connection reference should be made to the claim of some societies, as the China Inland Mission, that they send out missionaries much more cheaply than do the other societies. Whether, in view of efficient and long-continued service, the claim is well founded, is matter for future history. Contemporary statements are somewhat conflicting. There have been, also, some attempts at self-supporting missions, especially those of Bishop William Taylor, of the Methodist Episcopal Church, in Africa, India, and South America. The theory of these has been that the missionaries, after arrival on the field and after being supplied with certain equip-

ment and material, should, by various methods, —teaching, agriculture, trades, etc.,—support themselves. This is not solely a question of expense, but with a view to assisting in the development of such enterprises among the surrounding people. With regard to these also the future must decide, although so far the general verdict appears to be against their permanent usefulness.

**Manner of Life.**—Akin to the question-of support is that of the manner of life. Here again there has been considerable change. In the early Church missionaries went among those of like manners and customs as themselves. Even later the difference between the Asiatic and the mediæval monk was not so great as to make it difficult to preserve some sort of common life. Under modern circumstances that is impossible. One of the most serious questions confronting missionaries has been, how far it was best for them to accord to the customs of the country, and how far they ought to preserve the mode of life with which they were familiar. As was to be expected, there have been a great variety of experiments, which cannot here be even alluded to. The general result has been that missionaries in most countries preserve home habits of life so far as possible without antagonizing the people among whom they live. In some cases they adopt certain native customs, styles of dress, etc., especially in China, but only where to insist upon their own would raise hostility and endanger their work, if not their lives. Efforts to adopt native manners have, as a rule, failed to accomplish the end sought, and in many instances have worked harm to the missionaries, while, on the other hand, the unostentatious but frank setting forth of American or English home life has done much

to elevate the ideas of the people and stimulate them to a better life.

In regard to missionary service there has been an apparent change. When the missionaries went out in the early part of this century, their friends bade them farewell, expecting not to see their faces again. Mission work was undertaken as a lifelong service, and the separation from native land was looked upon, except for special reasons, as permanent. To all appearance that has passed away. It is now the custom in most missionary societies to grant furloughs every few years, the length of time of stay on the field varying from seven to ten years. This practice, as others in the conduct of missions, is the result of experience, and expresses the conviction that in the long run that method secures the most effective service.

**Missions.**—Missionaries on the field are not merely individuals; they are members of organizations called missions. The term "mission" is used in a variety of senses. Sometimes, and that is in the main the historical use, it is applied to a particular effort, as missions to the Chinese, to Moslems, zenana missions, medical missions, industrial missions, and the like. Another and more technical use has grown up, and is that found in the reports of missionary societies and generally employed in ordinary reference to the work on the field. In this sense a mission is an association of missionaries of a particular society, occupying a certain territory. It is not a corporate body, as is the board at home, but rather a branch or auxiliary of the board, organized for the more methodical conduct of the work on the field, and for the decision of such questions as cannot conveniently, or need not, be referred to

the society. It is composed of the male members of the missionary body, although of late years the question of the admission of women has been agitated, and in some places they have been allowed a vote on matters peculiarly within their province. The organization of the missions has been to a considerable degree a development, as in the case of the boards. At first they were little more than associations for mutual consultation. Officers, secretary, and treasurer were appointed to facilitate communication with the home board. Gradually, however, important questions came up which must be decided on the field, e.g., the location of missionaries, the selection of new fields, the employment of native assistants, the formation of churches, the adoption of policies, etc. Most important, in some respects, of all is the preparation of estimates and the apportionments of appropriations. In almost all matters an appeal is possible to the home board, and estimates are always so referred, but the decision of the mission is seldom reversed. The mission, in most cases, meets annually at some station. Sometimes all the missionaries are present, sometimes delegates represent the different stations.

The mission station is an integral part of the mission, formed and conducted on the same general plan, only more circumscribed. Generally located in a city, its field includes a considerable section of the country around. An outstation or substation is subordinate to the station. It is ordinarily not the residence of a missionary.

Reference must be made to a subject that has occasioned no little perplexity in the conduct of missions, the relation to one another of the different mission organizations occupying essentially

the same territory. As the societies first sent out their representatives, the world was so wide that there was no thought of possible clashing of interests. Each went to whatever part of the world seemed, on the whole, most attractive. The result was, especially in India, China, and Japan, that a number of societies were represented in each of the larger centers, from which work could be extended easily into the surrounding country. Had the societies represented churches of the same doctrine and ritual, this would not have occasioned so much difficulty; but the denominational differences projected themselves into the mission field, and Baptists, Presbyterians, Methodists, Episcopalians, etc., found themselves appealing each to something of the same constituency. The result was not a little friction. There have been various efforts made to remove this difficulty. Territorial division has been suggested, common rules as to the employment of natives, etc. The question has not yet been decided, though mutual accommodation and consideration have mitigated some of the worst evils.

**Native Helpers.**—Among the most effective agencies of mission work are the natives employed as preachers, teachers, Bible-women, colporteurs, and helpers of various kinds. These will be referred to in the succeeding chapters on the methods of mission work, but a statement here is necessary to complete the view of the workers on the field. In general they correspond very closely to kindred workers at home. Often of a very high grade of ability, they have done a work such as few, if any, foreigners could do. Such men as Bishop Crowther and Joseph Neesima have international reputations, while num-

bers of preachers in India, Turkey, and China rank among the most effective orators in any land. As scholars, too, their service is of the highest. The great versions of the Bible owe not a little to their ability, not merely their knowledge of their own languages, but their understanding of foreign ideas and general philology. Not less important, however, than the contribution of the leaders has been the work of the more humble laborers. The writer recalls very vividly the weekly meetings with colporteurs, who, in the face of bitter opposition, much contumely, and almost universal indifference, carried the Bible for sale in the streets of Constantinople and throughout the provinces of the Levant. Not highly educated as the world counts education, they were taught of the Spirit, and the skill with which they met highly cultured Moslems and men filled with the infidelity of Europe bore eloquent witness to the fulfilment of the promise that He would teach them what to say.

The selection of these men from the list of those who are gathered into the Christian communities is one of the most perplexing duties of the missionary. On the one hand, there is the feeling that the great and constantly increasing need of the field, the ever new opportunities, call for as many laborers as possible. On the other hand, there is the fact that often to push forward into responsible positions those who are still immature in character is to incur the risk of great harm to them and to the best interests of the work. That the record of those selected is so clear, and that they have done so much, is proof of the thoroughness of the work done in them by the Spirit and for them through the missionaries. That they should at times develop

characteristics not exactly in accordance with what could be wished is not to be wondered at. No one who has read the history of the development of the ministry in Christian lands should be surprised if the corresponding history in mission lands shows some failings. These will be referred to later in connection with the development of the native church and education.

**Aids to Missions.**—This chapter would not be complete without a reference to the great value to missions of certain things which cannot properly be called agencies, and which yet have aided not a little in the work of spreading the gospel. Among them the most important are commercial enterprise, including the extension of means of communication between different countries, and the diplomatic service, guiding the international relations of governments. One has only to read the record of the early missionary enterprises to realize the change that steam and electricity have made. The sailing-vessel, which often took months to reach India, has been succeeded by the steamer, that covers the distance in as many weeks. Now it is only some of the Pacific islands that get their mail once or twice a year, and there commerce is reaching out its arms, and letters go and come with increasing frequency. The attack on a mission compound in China is known in New York as soon as in Peking, and almost before the trouble has quieted. In the countries themselves great changes have taken place. The horse-path has been succeeded by the carriage-road, and that by the railway, and many a home comfort can be supplied to the missionary at less expense than much that is purchased on the ground. All this has not only made mission work easier, but more effective.



One man can do now what required the labor of two formerly.

**Diplomatic Relations.**—The relation of governments to missions is one of great importance. It has made Paul's appeal unto Cæsar possible to American and English citizens in the remotest lands, and has protected them frequently against violence. This protection has operated in two ways: to preserve them for future usefulness, and to impress upon the people the power as well as the value of Christianity. While no missionary, notwithstanding what has been sometimes charged, ever seeks to gain entrance for himself or his message through appeal to force, he knows that in many cases only the fear of force will deter the evil-minded from enforcing their own opposition to the entrance of the gospel and preventing its reception by their fellows. The protection of missionaries carries with it in many cases the protection of those who have professed their faith. A notable instance of this has been furnished recently in Turkey. The fact that Miss Shattuck at Urfa was under the protection of the American government was all that operated in any degree as a check upon the murderous ferocity of the Turks. Had the missionaries in Harput been better protected there would have been fewer Armenians killed in that city. Similarly in China. The punishment of those who committed the outrage at Chentu was effective not less for the native Christians than for the missionaries.

It must also be said that to the diplomatic service are due the opening of China and Japan, the erection of Robert College at Constantinople, and a number of other acts which have rendered missionary work possible as well as effective.

This has not always been due to direct interest in missions. Sometimes there has been cordial appreciation of their service to humanity; more often the ground has been that of national obligation to care for those who, doing at least no harm, have a right to protection. It is right, however, to say that, with very few exceptions, the relations between missionaries and those who have represented their governments in mission lands have been most friendly, and many of the most earnest tributes to the value of missions have come from men high in the diplomatic service, not merely of England and America, but of the continental powers. A singular instance is recently furnished in the change that has taken place in the attitude of the Spanish governor of the Caroline Islands in the Pacific to the missionaries and their work at Ponape. Even he was compelled to acknowledge the value of the work and the high character of the missionaries, and whereas he had previously forbidden all intercourse, he reversed the order, and not only permitted, but welcomed, the missionary ship to the island.

## IV

### METHODS—EVANGELIZATION—ZENANA AND MEDICAL WORK

THREE problems have always met those who have gone forth to carry the gospel message to distant lands: how to gain access to the thoughts and hearts of the people; how to guide and assist them individually in developing the full Christian character; how to organize them, that the work of further development and of extension may be safely left to them without external aid. This and the two succeeding chapters are devoted to the consideration of the means and methods adopted for the solution of these problems. In this chapter we take up the first: how to reach the people. As is natural, therefore, it applies particularly to pioneer work, whether in the entrance upon entirely new fields or in the extension into unoccupied sections of older fields. It assumes that the people to be reached have not heard the gospel message.

**Three Classes of People.**—In almost every mission country, and even community, three classes of people are to be found. A very few are dissatisfied with their condition, and are prepared to listen appreciatively to the proclamation of a new faith, on the chance that it may offer them a surer hope for the future, or at least more of

comfort and help for the present. A large number are not merely perfectly satisfied with their own religion, but actively interested in its support and propagation. The great majority everywhere accept the faith in which they have been brought up, without a thought of criticism or an idea that there can be anything better. They are not enthusiastic in their devotion to it, except as they are stirred by fanatical appeals of the leaders belonging to the second class, and are made to feel that cherished customs and relations are endangered by those who come preaching a new doctrine. It is by no means true that the lines between these classes are always clear. They exist, however, and it is to the first class that the missionary looks in general for the foundation on which he hopes to build his work. Sometimes it appears as if they were absolutely lacking. In more than one mission field the laborers have waited patiently year after year without finding any to listen appreciatively, but as a rule a few are found to whom the word of salvation comes like clear water to a thirsty soul.

**Giving the Message.**—The question which faces the missionary, and which is one that might well make the boldest hesitate, is, how he is to meet these people and so give expression to his message as to reach the hearts of those who, by the Spirit of God, may have been prepared to receive it. It is fortunate that the answer to the question is very clear from the united testimony of the successful workers since the time of the apostles. Whenever substantial work has been done it has been by the dwelling upon two themes—the need of man, the sufficiency of Christ. The need is one of sin; the sufficiency is that of salvation. When those two themes

have been the burden of the missionaries there has been a response. Sometimes it has been long in coming, but in due time it has come. Its permanence and power have also been in proportion to the simplicity of the gospel as presented. There have been no more valiant missionaries than the Nestorians who, in the seventh century, penetrated into China and gathered a large number of converts. They, however, were under the influence of the theological controversies in regard to the person of Christ, and it was probably due in large measure to the fact that that theological dogma overbore the simplicity of the proclamation of the Saviour and His salvation that their work faded away. The insistence on the Church and its sacraments weakened the power of the successors of Xavier, and impaired the vigor of the Christian communities in India and the Americas, as it had already that of the evangelized Saxons, Germans, Slavs, and others in Europe.

Modern missions have followed the earlier and simpler style of presentation. They have sought to reach the hearts of the people and win their affection, focusing all attention on the personal Redeemer. In doing this they have followed no one method, in the sense in which the word is so often used to indicate a plan or system, including rules made to accord to some general policy, and in which it is legitimately used in regard to the later phases of the work. In another and broader sense they have used methods, understanding by the term general lines of action. Of these the most important have been personal intercourse, preaching in houses and places of public gathering, visiting from house to house, distributing Scriptures or tracts, singing, medical aid—

indeed, anything that could bring them into personal contact with the people. There has been much traveling, or touring, as it is called, in which a number of places were visited and a large circle reached.

**Preliminary Qualifications.**—Before noting these methods in particular, it will be well to consider some of the preliminaries to their successful use. Of these the first is a correct knowledge of the language of the people, and not merely of their language, but of their habits and modes of thought. While undoubtedly this is more essential in dealing with some nations than with others, it is in every case the foundation of successful proclamation of the gospel. True of any dealings with other nations, it is especially true of missionary enterprises. The languages of Christian nations, however diverse in form, have much in common. The terms of Christianity are found in each and have essentially the same meaning. Not so with non-Christian languages. They have no words to express many of the most ordinary truths of Christianity, simply because the people who use them utterly lack the conception. The missionary who would preach effectively must, therefore, not only know the words of the language he speaks, but so acquire the thoughts and genius of the language as to be able, if necessary, to coin a word and to explain it so that his hearers shall gain the conception he wishes to give, or to take some word of kindred significance and stamp upon it the meaning he wishes. Thus few non-Christian languages have any words for sin or repentance, and in China there is still diversity of opinion as to the proper word to use for God.

Scarcely less important than knowledge of the

language is knowledge of the habits of thought of the people, of the ideas that dominate their belief and action. The missionary in China must understand what ancestral worship is, and what it requires on the part of the people. In India the more he can know of the way in which the Vedas have worked into popular thought the better he will be able to do what Paul did at Athens. The thought even of the Hottentot must be understood if it is to be replaced by the thought of Christ. Kindred to this is the ability to enter into the feelings of people; to sympathize with their peculiar needs; to appreciate their customs; to recognize the inner qualities which make possible a noble character, even though the surroundings be degrading and sinful. The missionary should be able to do, in a measure, what the Master did when He suffered the woman that was a sinner to wash His feet. So, also, he must be able to mingle with the people, and share in some degree their life, the formal life of the Mandarin as well as the poor, even repulsive, life of the Pariah; just as the Saviour asserted His right to the honors due to a guest at the Pharisee's table, but could also talk familiarly with the woman of Samaria.

How essential equipment in each one of these respects has been considered by the most successful workers in every age can be best learned by reading the records of the lives of those who have led the way. The years spent in unremitting study by Judson, Morrison, and Bridgman, the pains taken by Vanderkemp, Moffat, Paton, Dr. Grant, to enter into the circumstances of Hottentots, South Sea Islanders, and Nestorians, the labor of committing to memory passages of Asiatic philosophy and poetry by Jacob Cham-

berlain and W. A. P. Martin, all go to show that the most successful missionary has been, and will be, the man or woman who can enter most fully into what we call the life of the people—who can be, as the apostle was, “all things to all men.”

Turning now to the actual work, an answer is attempted to the questions, What does a missionary do when he wishes to gain access to the people? How does he go to work to influence them? Anything like a complete answer to these would require a volume in itself and would be little more than a summary of the lives of typical missionaries; yet some general statements may be of assistance to those who have not access to such books as Chamberlain's “In the Tiger Jungle,” the lives of John Paton, Judson, Carey, and others.

**Personal Conversation.**—The first and most important, as well as universal, method has always been personal conversation. Rarely, if ever, have the foundations of mission work been laid in crowds. Individuals have been drawn by the effect of personal contact to give expression to their own need, to inquire for their own salvation, and to accept their own personal Saviour. They may have been met accidentally, may have been sought out by the missionary, may have come through curiosity, or even for the purpose of controverting the doctrine of Christianity; they may have been approached through any one of innumerable avenues; but, in whatever way the intercourse has been opened, those thus influenced include, as Dr. Nevius, of China, says, by far the greater proportion of converts, especially in pioneer work. It is significant, also, that modern Roman Catholic missionaries employ this means almost exclusively.



**Preaching.**—By this is always understood the addressing of a number of people. In pioneer work it may be in the street, a public square, market-place, or some other location where men naturally congregate. Sometimes the inn has been utilized, occasionally a private house belonging to one who by some means has been drawn to manifest an interest in the preacher. Dr. Chamberlain, in his book "In the Tiger Jungle," gives some very interesting illustrations of the gatherings in different villages among the Telugus, when the missionary with his native assistants, at a street corner early in the morning, roused the curiosity and then the interest of the people by singing Telugu hymns, and then preached to them. More than one missionary has turned the curiosity of those who gathered about his tent, or the door of the room where he stayed, to good account, and made his text some little thing that attracted their notice.

The essential thing, however, is not the gathering of a crowd,—that can be done in almost any country,—but the subject of the preaching, the method adopted in setting forth the message. This is always in the simplest style possible. The traditional sermon of the American or English service, with its definite theme and regular treatment, has been rarely used. Occasionally it has been found valuable in some Indian assembly where educated Hindus, Buddhists, or Moslems have gathered, as did the Athenians of old, to hear the "new thing" the foreigner has to tell. More frequently the formal sermon or address belongs, however, to the later period, when already there is some knowledge of the new faith. The form that has had the greatest success is the simple story of the cross, the gospel translated

into the terms familiar even to the villager. It is comparatively seldom that discussion, especially controversy, is used. Sometimes it is forced upon the missionary, and he must be equipped to meet it and hold his own if he would win the respect of those he seeks to influence. Sometimes in the later stages he may court it for the purpose of showing the fallacies of antichristian arguments or the worthlessness of such dogmas. In the main, however, it has been recognized that men are influenced less by argument than by persuasion, and that defeat in argument is more apt to embitter than to placate. The object, as already stated, being to win men rather than to overcome systems, the method of address is adapted to convince rather than to mortify.

**Relation to Native Customs.**—Here it is legitimate to refer to the much-discussed question, especially of late years, what relation the missionary should hold to the doctrines and customs held by the people whom he wishes to reach. Is he to condemn them absolutely; is he to condone them as having some truth, and thus rather better than none at all; or is he to avoid all reference to them? Here, as in other similar matters, the answer is to be found in the experience and practice of those who have been most successful. Raymond Lull fought Islam with his whole power, and he has had not a few followers in later years. One of the most learned missionaries of an English society is best known by a controversial tract on Islam. Neither has, so far as is apparent, achieved great result. De Nobili, and others who followed Xavier, sought to use whatever in Buddhism and Confucianism was not at first sight directly contrary to the gospel, and the result was a sort of pagan Christianity, which

compelled the most positive censure of the authorities at Rome and proved the ruin of Xavier's great work. The practice of those who have been most successful has been never to weaken in the slightest the claims of Christianity as the sole religion, but at the same time to recognize the good in the faiths of the people, and to avoid so far as possible topics on which there may arise sharp difference of opinion. With a Moslem, belief in the divinity of Christ has usually come as a result of the influence of the Spirit using the words of the missionary, rather than as a result of argument. Many a foe has been disarmed by an adroit use of the same weapon, made so effective by Paul at Mars Hill, who would have been lost forever had the idolatry of his ancestors been unsparingly condemned.

**Traveling.**—One of the most important methods adopted in the introduction of mission work into a new field is traveling, or touring, as it is often technically called. This accomplishes three purposes: it gives knowledge of the field, and thus of its needs and opportunities; gives occasion for personal conversation and preaching; and also helps to familiarize the people with the appearance of the missionary and with his errand. Few people who have not had experience realize how much missionary success depends upon removing the sense of strangeness that attends the coming of those who are unfamiliar in their appearance, and whose words and teachings are not only inconsistent with, but antagonistic to, those to which the people have been trained through generations. A second visit will accomplish more than the first. The Apostle Paul's three journeys were a good model for the modern missionary.

**Bible and Tract Distribution.**—This is of varying value in different countries. Among people who can read, or who have already some general idea of the truth, the wide spread of the Bible, either in whole or in part, and of tracts has been invaluable. Especially is this true of Turkey, Syria, Persia, and Roman Catholic countries. In India, also, it has been carried on with great success. In China, however, there are many who question its value as a pioneer method, owing to the fact that so few get any idea at all from the printed word, except as it is attended by explanation. In general its value is greatest in what we call the second stage of missionary work, and it is referred to more fully in the succeeding chapter.

**Zenana Work.**—Under this head we include the general work by women for women who are so situated as not to come under the influence or within the reach of the ordinary missionary, and require special efforts. In the Pacific islands and South Africa the women, though degraded and humiliated, were accessible. Among the Armenians, Greeks, Nestorians, they had a position recognized by their own people, and although their place was apart, they had a place. In India the great majority were completely shut off from any approach by the missionary. Hidden behind the lattice or the curtain of the harem, forbidden to speak with foreigners, they might as well have been out of the world, so far as any possibility of their coming under missionary influence was concerned. The occasion of the formation of woman's societies has been already told in the first section of this book. It is sufficient here to note the fact that the same general methods are adopted in reaching the women as

the men, except, perhaps, public preaching. That, under the circumstances of the case, can scarcely be carried on, although something very like it not infrequently takes place where a number are gathered together. Instead of preaching, however, instruction, scarcely yet education, is a most important means adopted. The women of the East are uniformly ignorant, even of the most ordinary matters of life outside of their limited sphere, and in many cases the first essential is to waken the mind so that it can think and act. Spiritual life has no small connection with intellectual life, and the being who never thinks has little, if any, conception of the need of salvation. This instruction is, as a rule, at the beginning of the most primary character, although not a few instances have been found of women who seem to have been already taught of the Spirit, so as to be ready to accept the truth as soon as it is made known.

In the more strictly zenana work, as in the general work for women, the chief method is house-to-house visiting, reading and explanation of the Bible, and from it has grown up the very extensive employment of what are termed Bible-women. These are natives trained by the missionaries, and thus have access to homes which the foreigner might find it difficult to enter. They have done a noble service in many fields and among many classes of people.

**Medical Work.**—There are few methods of gaining access to the people in foreign mission fields so uniformly successful as medical work. The physician is everywhere welcome, and relief from physical suffering is now, as it has been since the time of the great Physician, a means of spiritual blessing. The development of the use of this

method on the field has been parallel with the development in medical science at home. Its application does not need special description, and its advantages and usefulness do not require to be proved. Its wonderful development and the almost numberless doors it has opened are among the marvels of modern missions. The particular methods adopted by medical missionaries are so similar to those of physicians at home that they need no description. There is the private practice, the dispensary with its hours for consultation, the hospital with its wards, its in-patients and out-patients. There is medical treatment, surgical treatment, and nursing. All the apparatus and arrangement of the best modern science are transferred to the remotest countries of the world, and brought into the service of the Master to unlock doors and open hearts. As a rule, medical missionaries are careful, while improving every opportunity for spiritual counsel, not to make it appear that their skill is conditioned on the acceptance of their faith. The counsel to "sin no more" follows the cure now, even as it did with the Saviour.

## V

### EDUCATION—BIBLE TRANSLATION—CHRISTIAN LITERATURE

THE second step in mission work is the developing of Christian character in those who have accepted Christ as their Saviour. How much this means no one can fully appreciate until he has seen the condition of non-Christian communities, and even of communities where the Christian faith is acknowledged, but Christian life is understood to be little, if anything, more than the acceptance of certain formulas of doctrine and the observance of certain rites of worship. It is true that missionary history shows a number of instances of remarkable development of Christian character, even among those who only a short time before were steeped in the vices of heathenism. To such instances is undoubtedly due in considerable degree the idea that all that is necessary is for a soul to accept Christ and the rest will come of itself. How fallacious this idea is will be easily seen by a careful study of Paul's epistles, especially those to the Corinthians, and of the history of the Roman Catholic missions, when the exhortations of Xavier and others were not followed by adequate instruction as to what true Christian life implies. It is generally

recognized that the heaviest blow Christianity has ever received was its proclamation as the religion of the Roman empire, which resulted in the bringing into the Church of crowds of men and women utterly ignorant of the simplest elements of practical Christian life. Modern Protestant missionaries look with rejoicing, indeed, and yet with a measure of dread, upon the great influx of thousands into the Church in India, simply because of the almost absolute impossibility of giving them such training as is essential to their proper growth in Christian life. The methods adopted for the solution of the problem thus presented form the subject of this chapter. Those methods may be included under three heads: Education, Bible Translation and Distribution, and a Christian Literature.

**Education.**—The term is used here in the broadest sense to include all instruction. Much of the missionary preaching, especially to converts and those already reached with the gospel, is distinctly educational. The greatest obstacle, probably, that the missionary has to meet is the difficulty with which the simplest truths of Christianity are apprehended. In this respect there is comparatively little difference between the highly educated Asiatic and the ignorant African. Many of the precepts of Christ are so entirely foreign to their minds that they need the fullest and most complete explanation. There is also need of training the mind to think, the very processes of consecutive thought being unknown in many lands. Thus the first step beyond distinctive evangelism, the proclamation of the gospel, is the explanation of that gospel. This may be in the form of expository preaching or of Bible classes. Both are used constantly and with



great effect. Indeed, it may be said that by far the greater part of missionary preaching is expository. The set discourse, taking up some theme and developing it, which is so common in American pulpits, is used comparatively little on mission ground, except in the later stages of church life. Bible classes, giving opportunity for more informal intercourse, are very common, and the intervening time is frequently given to visiting and conversation, in which the topic is continued and the lessons are applied to the daily life. Hand in hand with this in many lands is instruction in reading. The illiteracy of mission lands is appalling, and the missionary soon realizes that he can hope only rarely to find his converts growing into a true Christian character, except as they are able to read the Bible for themselves. In not a few cases this has been only at a late stage, for the language first had to be reduced to writing and a translation made, but in most fields to-day that stage has passed. Some portions at least of Scripture are available for every people. That topic, however, will be treated below.

**Instruction, Schools.**—Taking up now the subject in its more usual sense, education as a missionary method includes the whole system of schools, from the kindergarten to the university, corresponding in all essential details to those in America. The occasion for the establishment of this system has been threefold: (1) the instruction of children of families brought within the influence of the gospel, that they might grow up into Christian knowledge and naturally assume Christian faith, making thus the foundation of an intelligent Christian community; (2) the preparation of native preachers, teachers, and helpers,

competent to assist the missionaries and act as leaders themselves; (3) the general diffusion of information based upon Christian knowledge as a guard and a weapon against the surrounding false faiths. Of these the first two would be recognized on every hand as entirely within the province of the missionary, and they have been adopted to a considerable degree even by those organizations which lay most stress upon the distinctively evangelistic character of their work. Children must be taught, first to read, then the other elementary branches of knowledge. If not by the missionary, then it will be by non-Christians. Not merely the welfare of the children themselves, but the future of the Church, make schools for them necessary, and the more the community develops, the higher the grade of schools required. So, also, with regard to the training of native teachers and preachers. This must be provided if the Christian community, and especially the Christian Church, is to grow. That training, too, must be substantial. As the missionary leaves the preaching to the native pastor, it will not do to have the difference in grasp of thought and clearness and accuracy of knowledge too great. Moreover, the communities themselves and the men will increasingly insist on the best possible equipment. No man or woman comes under the influence of Christian thought without developing intellectual activity. That activity must be encouraged, and at the same time directed, if it is to be kept in right and safe lines. Any restriction in the education of native preachers, such that they cannot keep up with the demands of their communities, has always proved harmful.

**Secular Education.**—When, however, the

schools are broadened out to include secular topics of the highest grade for the benefit of the general public, the question assumes another phase, and in regard to this there has been much discussion. Especially is this true in regard to India, where this department of mission work has been carried further than in any other land. In the early history of the American Board missions there, the well-known secretary of the board, Dr. Rufus Anderson, visited India for the purpose of investigating the question, and the final decision was in favor of the schools. The argument for them is stated so clearly in the action of the missionaries in Ceylon, in regard to the founding of a college as early as 1820, that we give the following quotation from Anderson's "Missions in India," p. 147.

"Those unacquainted with the existing state of things in India cannot understand the hindrances to the reception of the gospel in that country. Not one of those evidences on which Christianity rests its claims at home can be fully apprehended here. The internal evidences from the excellence and sublimity of the sacred Scriptures are little understood, and the external evidences cannot be apprehended at all. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken and when accomplished is alike unknown. If of miracles, we are told of unnumbered miracles vastly more marvelous than any of which we can speak. Besides, the belief that miracles constantly occur even now hinders their being received as a divine attestation to the truth of Christianity. Before these evidences can be appreciated by the people of India, they must first understand something of history and enough of

true science at least to know what a miracle is. They must learn to bring their credulous belief in everything marvelous to the test of reason, and understand the difference between truth and fable, and think, compare, reflect—things which the great mass in India never do. General knowledge must be disseminated. It might easily be shown that so contrary to fact are the principles of geology, natural philosophy, and astronomy as laid down in their sacred books that even a superficial acquaintance with these branches of science would explode their systems and materially affect the credit of the books which contain them."

**Missionary Colleges.**—Much the same argument has been applied in almost every country, and as a result there has been established in the various mission fields a system of schools of all grades, from the kindergarten and the primary up to the high school, the college, and the university. The colleges and universities are in a number of cases not under the immediate control of the missions, though manned to a considerable degree by missionaries and assisted in many instances by mission funds. The work they have done is of the most valuable. The influence exerted by Robert College at Constantinople (which is entirely independent of missionary connection, although its founder was a missionary and its faculty are in fullest sympathy with mission work) in the development of Christian ideas in the Levant, the power of the Imperial University at Peking, under the presidency of Dr. W. A. P. Martin, not to speak of the service rendered by numerous colleges in Africa, India, Turkey, cannot be tabulated, or even estimated, now. One alone of the whole number appears

to have fallen short of its high position—the Doshisha University, established under the auspices of the American Board in Japan. It is referred to more fully in the chapter on Japan in a preceding section of this book. It is sufficient to say here that the position taken by that institution in apparently ignoring, if not antagonizing, a truly spiritual Christianity does not receive the support of either the Christians or the non-Christians among the Japanese, and there are even at this writing (1897) indications that it will be changed and that the university will resume the place it held under its founder, Joseph Neesima.

**Boarding- and Day-schools.**—More immediately important, from the distinctively missionary standpoint, even than the colleges are the schools under the direct control of the missionaries in the mission stations. There are both day-schools and boarding-schools, and they are graded more or less thoroughly, according to circumstances. Their number is very large, the American Board alone having 1060, while the total given by the "Missionary Review of the World" is 17,441, and this can scarcely be considered complete. In the lower grades the tuition is to a considerable extent free, although an effort is made everywhere to get some financial return from each scholar, both that the expense of the school may be lessened and that the principle of self-support may be impressed upon the people. That topic will be referred to more fully in the next chapter. The value of these schools is seen in many ways. The Christian influence over the scholars has been extended through them to the homes; the awakened intellect of those who have grown up to positions of

influence in the communities has been a power of which Americans in their own land can have but a faint conception, even when it has not been attended by conversion, and when it has been so attended it has been all the greater. These influences for good have been increased in the higher grades, and especially in the boarding-schools, where the pupils have not merely come under the missionary's instruction, but have felt the example of his life. The power of a Christian home in its silent influence is very great and is manifest in the altered condition of home life throughout the countries where these pupils live.

**Theological Instruction.**—Another point to be mentioned is the service of these schools in the preparation of those who are to be the instructors and leaders of the people. The necessity of raising up a native agency, to use the technical term employed by the mission boards, has already been referred to. It is sufficient to note the fact that from these schools, sometimes after passing through the various grades, have come for the most part the men and women who are to-day the most prominent factors in molding the life, intellectual, moral, and spiritual, of Asia and Africa, as well as of the islands of the Pacific, South America and Mexico, and even to a degree of Europe. They are not only doing a work that the missionary could not do, but frequently do the work he has done better than he. There are few, if any, missionaries who can preach as effectively as many native pastors do. There are multitudes, not merely of men, but of women, whose ability to instruct is not surpassed by the best-trained teachers in our own land, while their comprehension of the needs of their

scholars, their peculiar difficulties, temptations, abilities, is such as no foreigner can have. The training of these has been for the most part in high or normal schools and in the theological classes or seminaries. In the more completely organized missions, where the work has been carried on for a number of years, these have their regular faculties and courses of instruction; in newer fields, and where the means of intercommunication are not of the best, the instruction has been more informal. The development in general has corresponded very closely to that in America, where in the early days men studied for the ministry, not in seminaries, but privately with pastors.

**Girls' Schools.**—This feature of mission education needs special notice, for it has probably wrought more change in the life of mission lands than any other one thing aside from the direct preaching of the gospel. Just as the degradation of woman has been one of the greatest obstacles to the spread of the gospel, so the elevation of woman has given an impetus to Christian work of the utmost value. In this elevation there has been no more potent factor than the girls' schools, established in every mission. These are of different kinds, according to the peculiar conditions of different countries. Where the social customs permit, in the lower schools boys and girls are together, but in the higher grades they are kept separate, as a rule. The credit for the first girls' school of modern missions carried on by women specially appointed belongs, so far as we can learn, to the wife of the Rev. W. G. Schauffler, D.D., of Constantinople, who as Miss Mary E. Reynolds went to Smyrna in 1832. This was not the first instruction for girls, but it initi-

ated the work which has been carried on since by every missionary society, and has resulted in such colleges as those at Constantinople, Kobé, and elsewhere, but of which space forbids detailed mention.

**Industrial Schools.**—These are a distinctly modern development, although industrial education has had a place in missions for a long time. It originated in most instances in the desire to enable scholars to earn something toward their support by manual labor, but it has broadened out to include education in those lines of work unknown in other lands and which form so large a part of the successful enterprise of America and Europe. Among the employments in which instruction is given are, for boys and men, carpentering, including cabinet- and tool-making, farming, blacksmithing, printing, binding; for girls and women, cooking, sewing, embroidery, etc. So far as the work has as yet gone the results have been very satisfactory, both in the development of the idea of self-help and in the introduction into the communities of improved methods of industrial work.

**General Results.**—There are many topics that deserve special reference, but limited space forbids. Among these are the early schools for missionaries in Alexandria, the instruction given by the missionaries of the early centuries, and the schools established by Roman Catholics in the medieval and post-Reformation periods, and especially of later days, many of which have done a noble work and had a great influence for good, the presence of mission schools in the surrounding communities stirring them to similar enterprise. Each topic is one of great interest, but we can give here only a general survey of



the effect of the system of missionary education on the development of Christian character. This has been seen in a quickening of intellectual power, making possible a clearer apprehension of the truths of the gospel, not merely as truths, but in their relation to every-day life; a broadening of sympathy as the horizon of observation has extended; a breaking down of the power of false faiths as their weakness and fallacies have been demonstrated; a making it possible for the converts to give a reason for their faith sufficiently clear and strong to establish them against temptation and to convince those with whom they come in contact—all combining so to establish the foundations of a Christian community that its growth shall be constant and from within, independent of external influences.

**Bible Translation and Distribution.—**

The preparation of the Bible in form intelligible to non-Christian people is the first step in missionary work. The use of the Bible belongs chiefly to the second period of the development of Christian character. Among such peoples as the Armenians, Greeks, Nestorians, Copts, and in such countries as Spain, Mexico, Brazil, it has been one of the most important evangelizing agencies, and wherever communities of Christians have been established and developed it becomes an evangelizing agency of great value among those who, by one means or another, have become somewhat acquainted with Christian truth. Its great service has been seen throughout the history of missions in the building up of Christian character, and the work of any mission has been substantial and permanent in direct proportion to the attention paid to the use of it in the instruction given, whether from the pulpit

or in schools, and its use in private. The initial influences of Christianity have all through the history of the Church been chiefly personal, the power of the Spirit making itself manifest in human life and through human speech. This has opened the way to the more perfect and complete revelation of God to the soul through His Word. This does not mean that there have not been many remarkable instances of the way in which the Bible has been the means of directly reaching the heart without the intervention of any human agency, but that its work in this line has been less than that in the later stage of the development of Christian character.

The history of the preparation of the different versions of the Bible is one of the most interesting departments of the study of missions. It reveals an amount of intellectual ability, a patience of research, a knowledge of language, of human nature and the workings of the human mind, and, above all, an understanding of the deep things of God, which would give complete proof, if proof were needed, of the direct influence of the Holy Spirit on those who prepared them. The early ages offered some remarkable instances, but the great advance has been during the past century. Carey, Judson, Morrison, Hepburn, Van Dyck, Schauffler, Riggs, Moffat, are only a few of the many names which will occur to any one familiar with missions. The story of the methods they have adopted to gain a correct idea of the words of the native languages, of the way in which in numerous instances they have really made those languages, furnishing not merely characters, but syntax, would fill a volume in itself. Not less interesting would be the detailed statement of the way in which the Bible has been

furnished to the people: the printing, binding, and distribution by colporteurs and in bookshops, by travelers, by merchants, occasionally by means absolutely unknown. The great Bible societies—the British and Foreign, the American, the National Society of Scotland, besides many others in Europe—have done a noble work and one that, if less noticeable in some respects, is not less important than that of what are known more distinctively as missionary societies.

**Free Distribution.**—One fact deserves special note. The experience of missionaries in every land has been that the free gift of the Scriptures not only fails, as a rule, to accomplish good, but does harm. Men value a possession in proportion as it has cost them something. The result is that grants direct to the people have been very few in number. Where the word is used in the reports of the societies, it means usually grants to other organizations for distribution as they may judge best. There has, however, risen a difficulty. The cost of publication of the Bible in the languages of mission fields is very great. Were a price to be put upon the book which would cover that cost, it would place it beyond the means of the great mass of purchasers. The Bible societies have therefore adopted the custom on mission ground of fixing a price for the cheaper editions such that the poorest by a little effort can secure one. In this price the market wages, cost of living, etc., are all considered. The balance is the society's gift to the people and constitutes a most important item in the cost of management.

The chief Bible work on mission ground being carried on by the three societies mentioned above, they have come to a general agreement as to the publication of versions and the occupation of

territory, so as to interfere as little as possible with one another. In the conduct of their work they are represented by agents, who are in charge of extended territories. These supervise the preparation of translations and the printing and binding of the various editions. The distribution is chiefly by colporteurs or booksellers under the immediate direction of these agents. In most cases the colporteurs carry only Scriptures, but occasionally they have distributed also general Christian literature.

**Christian Literature.**—Scarcely inferior to education, or even the Bible, as a method of developing Christian character, is a Christian literature. Indeed, some missionaries have felt that if these others were not supplemented by this not only would they fail of accomplishing their best good, but might even in a degree work harm. An illustration of the danger of even Bible study apart from education and a Christian literature is found in the development of certain sects in Russia, where the wildest interpretations are given to prophecy and the most fanciful explanations are given even of the words of Christ. The forms in which Christian literature is provided for the people are, in general, tracts, commentaries, books of devotion, hymnals, etc. The more general type of book has been greatly desired, but in the pressure both upon the funds of the societies and the time and strength of the missionaries only that has been done which was immediately and absolutely necessary. The most useful form in the earlier stages is that of tracts. These have done an amount of good which cannot be measured, and the only regret has been that the supply has been circumscribed. In the later stages commentaries, Bible dictionaries,

books on the evidences of Christianity, histories, biographies, become not only useful, but necessary, and have been furnished to a limited degree by the assistance of the tract societies of England and America.

## VI

### CHURCH FORMATION—SELF-SUPPORT—SOCIAL DEVELOPMENT

THE solution of the third problem, how to develop and extend the work commenced by evangelism and solidified by education, is found in the organization of the native church. The term is used here, in a general rather than a technical sense, to include all the forms of organized churches established on mission fields by the various societies. We note here some characteristics of all, and some of the more immediate problems to be solved and difficulties to be overcome by each, whatever its ecclesiastical organization or relation to the home churches.

**A Native Church.**—This is a church whose officers as well as members are native to the land where it exists and whose organization and character are in harmony with the peculiar needs and capabilities of the people. It may or may not be organically connected with the church whose missionaries have organized it. The essential feature which marks it as a native church is that it is, at least to a considerable degree, independent of foreign control, self-directing, self-propagating. If we look through the history of missions,

we find that it was the rule in the early centuries to establish such churches. The work of the apostles and their immediate successors was to raise up and develop in each community a church homogeneous to that community. The same rule held to a considerable degree in the work of the early fathers. Thus arose the Armenian Church, the Abyssinian Church, the Coptic Church, the Nestorian Church, etc. True, some particular dogma was, or seemed to be, that which differentiated each of these from every other; yet, after all, the dogma was largely the result of the native character of the church as well as the cause of its separation. So, also, the work of Augustine among the Saxons, of Ulfilas among the Goths, of Ansgar among the Danes, resulted in the building up of churches which, while under the general control of the Roman Church, were still to a considerable degree independent of minute direction from Rome. They had their own priests, their own character. With the development of the monastic orders, however, there came a change. The missionaries of the middle ages and of the post-Reformation period were members of these orders and carried into their mission work the peculiar ideas of ecclesiastical rule held by them. The result was that the distinctly native character of the mission church was to a considerable degree lost. As promising converts appeared they were sent back to Europe for training in the orders before they were allowed to exercise their priestly functions among the people, and when they came back they were less Indian, Chinese, Japanese, than they were Roman, whether Italian, French, or Spanish. Of late years there has been something of a change, and the present Roman Catholic

work, especially that in Africa, appears to be more native in its character.

Modern Protestant missions have from the very first maintained that the churches, whether general or local, which they founded must be distinctly native in their character if the work they are to do in self-development and extension is to be of a permanent quality. It has generally, if not universally, been acknowledged that Western ideas are in some important respects quite different from those of the Asiatic or African. It has also been recognized that the present position of the Church in Europe and America is the result of the development, sometimes slow and often very uneven, of the characteristics of the different countries. From this the argument has been easy that if the church or churches in China, Japan, India, Turkey, Africa, Micronesia, etc., are to become able to do for themselves and their surrounding communities what these churches have done and are doing, they must develop in much the same way. It is to be confessed that this idea has not always been followed out with equal clearness and consistency. There have been not a few cases in which American or English or German forms of church government and statements of doctrinal belief have been superimposed upon the native churches, in rather arbitrary fashion. Yet that has not been the rule, and it is doubtful whether even in those cases there was a clear perception as to what was being done. It is probably fair to say that Protestant missionaries of every board and from every land have held to the principle that the organization of the native church should to a considerable degree, if not entirely, be the natural outgrowth of the peculiar needs and



represent the capabilities of the native communities. Even in the case of those churches which emphasize most strongly the principle of organic unity, and claim that the Church is one, and that the various branches are integral parts of that one, there is a large liberty exercised in the conduct of the branches. The principle of individual development dominates even that of the organic unity of the Church, and there is no better-recognized truth on the mission field than that of the diversity of gifts.

**Peculiar Needs.**—The question, then, comes, What are these peculiar needs that have to be considered in determining the specific character of the native church? The general office of the Church is undoubtedly the same in foreign lands as at home—the spiritual instruction of the members, the administration of the sacraments, the proclamation of the gospel so that all may know of the offer of salvation. The peculiar needs arise from the peculiar position and composition of the Church. They vary somewhat in different lands, yet in general have much the same characteristics. The native church is located in the midst of a community overwhelmingly opposed to it and determined on its overthrow. Reference has been made to three classes of people in mission fields: those easily attracted to Christianity, those bitterly opposed to it, and those—the great majority—indifferent, yet easily excited to hostility when they see their cherished customs endangered. In the early mission life persecution is chiefly by the family or by those of the second class. As, however, the number of Christians becomes larger and they seem likely to prove a serious disturbing element, the indifferentism of the great mass is

very apt to become active opposition. The Church must meet this, hold its own, and, more than that, manifest its ability to gain ground by disarming opposition and attracting to itself. Its organization, therefore, must be such as will bring into use, and the best possible use, every available element of strength. On the other hand, the composition of the Church includes to a considerable degree the more ignorant. It is as true now as nineteen centuries ago that "not many wise men" are called. It is still to the poor that the gospel is principally preached. It is not therefore to be inferred that the churches are weak. They are not, and they have not been at any period of their history. They are strong, but are better skilled in the use of the sling than the sword. If they are to use swords, they must make their own and use them in their own way.

**Form of Organization.**—In the effort to meet these needs, missionaries have as a rule adopted as simple a form of organization as possible. In many cases there has been at first really no organization at all. The few believers in a city, town, or village have been gathered together by the missionary, either resident or on a visit, and formed into a sort of class. Their church-membership has not been enrolled in any church records as they have sat down to the Lord's table, nor has it been entered on the lists of some home church to emphasize the great brotherhood of believers. As the number has enlarged a regular organization has been formed. Usually this has been in some city, and the little groups of Christians in the region around have been enrolled with it. In this there has been a great variety of practice. Some missions have followed the custom of organizing a church only

as there was some one, missionary or native, to act as pastor, or at least be a regular preacher. Here again the various ecclesiastical habits of missionaries have guided their action to a considerable degree, each following the methods with which he was most familiar, at least in the beginning. Later on there has been, as stated above, more of a disposition to follow out the lines that seem best adapted to the circumstances.

The result is that we find on the mission field to-day all the different forms of church organization and government which we have at home. The Episcopalian missions have their bishops and full list of clergy, and the Church in Japan is an organic part of that in England or America. The Methodists have their conferences, and the Presbyterians their presbyteries and synods, all represented officially in the General Conferences or General Assemblies with which the missionaries themselves are connected. The Congregational societies, including the Baptist, emphasizing, as their denominations do, the independence of the local church, establish no organic connection with the home churches. It must not, however, be inferred that in the case of the others there is any effort to exercise minute control. The peculiar circumstances are invariably recognized and large liberty assured even while there is close fellowship. Bishop Crowther on the Niger was independent in his diocese to a degree that could not be affirmed of the Bishop of London in his, and it is seldom that a General Conference or General Assembly undertakes to override the mature decision of a native conference or presbytery. The result has been that it would not by any means be always easy for a strict denominationalist at home to recognize his

own church on the mission fields. Congregational unions come very near being presbyteries and presbyteries conferences, while occasionally there is to be found a Presby-gational-methodism that absolutely defies tabulation. A certain mission once called together the native preachers and lay representatives of the churches and asked them to state frankly what form of organization they thought would be best adapted to their needs. The result was a curious mixture of systems, which, nevertheless, has worked well.

The fact, however, of the existence side by side of so many different forms has occasioned not a little confusion and some friction. There is an increasing tendency toward uniting in one body those whose general forms of organization are the same or similar. Thus the native churches connected with the Presbyterian and Reformed missions in Japan have united in the "United Church of Christ in Japan." A union of the Methodist churches in that country is also under consideration, and there are similar movements elsewhere. There has been a good deal said about a Native Church of India to include all the different denominations, but that has not as yet commended itself to the best judgment of either missionaries or natives. The question of denominationalism is one by no means easily solved.

**Missionaries and the Church.**—The relation held by the missionary to the native church varies greatly, both in different countries and at different stages of the work in the same field. In the earlier stages he has been almost invariably practically a bishop. As the church has grown he has held the office of pastor, associate, adviser, and in some cases has dropped out of any official relation to the church at all, being little more than

a resident counselor, whose advice may or may not be sought, and if sought may or may not be followed, at least in matters purely ecclesiastical. In the management of temporal matters involving the use of funds, the general, if not universal, practice is that the missionaries should have a controlling voice, or at least a veto power, in the appropriation of funds. With the exception of the difficulties arising from this question, the relation between the missionaries and the native churches has been and is, with very rare exceptions, most cordial. The missions have retained their own organization for the management of their distinctive work, but individuals have invariably been officially connected with the native ecclesiastical bodies, and their position in these has been not only useful, but pleasant.

**Doctrinal Basis.**—In general the doctrinal basis of the native church corresponds to the belief of the missionaries connected with its organization. In this respect, however, as in regard to the ecclesiastical form, there is little effort to force Western forms of creed upon the new converts. The great truths of sin, salvation, the divinity of Christ, are wrought into the early life of the church and embodied in statements more or less detailed, according to the ability of the uneducated to understand them. In the preparation of the native ministry there is more care to be complete, and yet, even there in the earlier stages of mission life, it has seldom been thought best to insist upon acceptance of the minutiae of the systems of theological thought prevalent in churches of many centuries of growth. On this topic one fact only needs special mention. There has been not a little talk, especially among or in regard to the Japanese churches, that they need a Japanese

theology, and various efforts have been made to evolve Japanese creeds, some of them arousing not a little apprehension because of their failure to insist upon certain dogmas familiar to the West. In regard to this it is sufficient to say that every Christian country and church in the West has worked out its own system, under what it has felt to be the guidance of the Holy Spirit, and an examination of the history of missions will reveal just as clear a guidance in the councils of the native preachers and teachers as was ever manifest in the convocations or synods with which European and American Christians are familiar. Human nature being the same in Asia as in America, it is scarcely surprising that acute minds in the Orient question for themselves the statements received from the Occident, and the Holy Spirit, not being confined by degrees of latitude and longitude, may be expected to exercise as potent an influence in Tokio as in Westminster.

**Self-support.**—The prime essential to healthy development is responsibility. Responsibility involves independence, and there can be no genuine independence without self-support. Any organization, secular or religious, that depends upon somebody else to pay the bills for its ordinary expenses is not only under bonds to do as that same body wishes, but loses one of the chief incentives to aggressive and yet prudent action. This general principle is nowhere more forcibly illustrated than in the history of missions. The apostles had no funds on which to draw to build chapels and pay evangelists, pastors, and teachers. The result was that each community looked after itself. What it could afford it had; what it could not afford it did without. So also did the early missionaries. The medieval monks

introduced a new system. Receiving their own support from the monasteries and churches that sent them out, they appealed to them to do for the converts what they could not do for themselves. Thus arose the buildings that have marked the progress of Roman Catholic missions in various lands. As has already been said, wherever native clergy were appointed they were trained chiefly in Europe, or, if not there, in these establishments, and drew their support from the general fund.

Protestant missionaries have, as a rule, entered upon their work impressed with the idea of the necessity, as well as advantage, of the concomitants of church work with which they were familiar: preaching places, school-houses, and especially a regular native agency, including preachers, teachers, colporteurs, and helpers of various kinds.

From the first there has been the recognition of the principle that all these ought to be furnished by the people themselves. There has been, however, the practical difficulty that they could not furnish them, at least in many cases. Should they therefore go without them? It was a most perplexing question. The missionaries, entering a new country, made their headquarters in the cities, from necessity in such countries as China, from choice in Turkey. They desired to gather audiences, and opened preaching services, at first usually in their own dwellings. As the number of attendants increased, a larger place became necessary. The believers were neither numerous nor strong enough to meet the expense. In a village they might, and often did, erect one by contributing labor. In the city this was impossible. With the wealthy constituency at home,

perfectly able to give, it seemed almost wrong not to furnish a chapel. It was done. Then came the necessity of preachers, not merely for the chapel, but for the evangelistic work. Doors were opening on every hand. The one cry was for workers. The converts were scanned carefully, anxiously. Bright young men and women, apparently fitted for the work, were selected for special training. Whenever they were able to pay for the education they did, but most were poor, and, coming from homes with little sympathy for Christianity, could not. If they were to be educated at all they must be supported. Then came the question of employment. The preacher in the city chapel or church, with a good audience but a small community of Christians, must rely upon the missions unless he could live on even less than his people and work for his own support. Was this wise? Would it not be better for him to be free from such harassments and give his time entirely to study and pastoral and evangelistic work? So also of the teachers and evangelists who went out into new sections, where they could not rely upon those to whom they went for support. Numerous other illustrations might be given.

**Foreign Assistance.**—There grew up thus a custom, which in many cases became almost law, that until the native church became large and strong its expenses for buildings, preachers, teachers, etc., should be provided, at least in good part, by the missions. The danger was realized, and earnest efforts were made to meet it. Rules were laid down that no church should be organized except as the members pledged a certain part of the pastor's salary; that only a certain proportion of the cost of a chapel, school-



house, etc., should be provided; but these were by no means always effective, and it was impossible to avoid numerous exceptions. The difficulty was enhanced by the knowledge acquired by the people of the wealth of the churches in the West. They themselves were poor; why should they pinch themselves when the people who sent the missionaries were so rich? When urged to independence, they cared little for that. They never had been independent, had really a very faint conception of what independence was, or why it was of any special value to them. It was hard, too, for the missionaries to press the topic. It seemed cruel to urge upon these people in their poverty such sacrifices as they must make in order to carry on their work. Often when a good start had been made, famine, persecution, or some general disaster came in to undo what had been done.

The situation was not equally bad in all fields. Among the Karens in Burma there was comparatively little difficulty in this respect. The numbers of converts, the simple manner of life, the general character of the people, made the solution of the problem easier. In Japan the self-assertion of the Japanese has been an important element in developing independence of mission funds. In some fields, however, it has been extremely difficult to secure substantial advance, and the situation has been most serious, producing various evils which threaten the very life of the churches. One of these is the introduction into them of "rice Christians," as, from the Chinese custom, those are called who enter the Church for personal advantage. While the number of these has probably at no time been as large as some alarmists have declared, it has

been large enough to do great harm. Another evil has been the idea that the native communities could control foreign funds to an unlimited extent. This has arisen partly through the visits to America of natives who have been fêted and flattered and gone back with the idea that the missionaries were lording it over them; partly from the very wish of the missionaries to train them in the use of funds. In not a few missions the natives have taken the ground that the money contributed in America was for them and belonged to them to disburse, not to the missionaries. The result has been serious collisions between the missions and the natives, and when there have not been collisions there have been misunderstandings dangerous to the prosperity of the work.

**Return to Primitive Methods.**—A volume, however, might be written on this topic. It is sufficient for the present purpose to say that the boards and missions are making a strenuous attempt to secure a wider extension of the practice of self-support, with a view to the strengthening of the native church. Considerable attention has been directed to a book on "The Methods of Missions," by John L. Nevius, D.D., of the Mission of the Presbyterian Board of the United States of America in China. The central thought of this book is a return, so far as possible,—and Dr. Nevius claims that it is possible far more than some suppose,—to the earlier methods of the Church. He advocates the selection in new places of persons as elders, who are not to give their whole time to the church, but are to grow up with the church, instructed from time to time by the missionary. Other similar suggestions are made as to the selection of converts for

education, volunteer and unpaid work, etc. In general it is true that a marked advance in this respect has been noted during the past few years, and the native church is stronger to-day wherever it is than at any time before.

**Social Developments.**—The Church exists not merely for itself, but for the community and the nation. So long as it includes in its membership only a portion of the community it has a special duty to that portion which is outside of it. Church-members, as has been said already, have social and civil duties to perform. They must perform them in a Christian way, not merely in response to their own sense of duty, but in order to indicate to others what Christianity demands in such matters. Here is one of the most important and at the same time one of the most difficult functions of the Church. It cannot be neglected, yet if not performed rightly it occasions great injury to the Church itself, and furnishes a stumbling-block to the world. When met wisely its influence is most marked. An illustration is found in the history of the Evangelical Armenian Church. Its members were looked upon by the Gregorian Church as recreant not only to their church but their nation. Through these years of trial they have shown their honor for their nation as well as for their faith, and that fact has had much to do with breaking down the hostility felt toward them. In Japan the noble service of Christian Japanese, in the government and in the army, has done much to disarm opposition. Similar statements might be made as to other departments. Social customs that were evil have received their heaviest blows from the native Christian Church, and to it business must look for regeneration in heathen lands.

That, it is true, is chiefly in the future. The past has been laying foundations. The history of the past, the statement of the present, can only be understood, however, in the light of the future accomplishment, not merely of the salvation of a number of individual souls, but of the regeneration of society, of the establishment of the entire kingdom of God on earth.

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